

... THE ...

# Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xii: 32.

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## THE CONVERTED CATHOLIC.

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to Evangelical Christianity.

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## EDITORIAL NOTES.

IN every issue of this magazine refer-  
ence is made to the Gospel. Now,  
what is the Gospel? a Roman Catholic  
will ask. The Apostle Paul answers in  
1 Cor., xv: "Brethren, I declare unto  
you the Gospel . . . how that Christ  
died for our sins, and that He was  
buried, and that He rose again the third  
day."

That is the Gospel, the good news from  
heaven. Christ died for the ungodly  
that they might be delivered from their  
sins. He rose from the dead that His  
followers might rise with Him. All the  
work of Redemption was for all who  
believe in Him. The Gospel is not a  
ceremony or sacrament, a system, an  
influence or a philosophy of life; it is  
a personal relation between God and  
man. "While we were yet sinners  
Christ died for us."

But how can this relation be establish-  
ed? By faith in Christ, believing in  
Him and what He did for us. "Who-  
soever shall call upon the name of the  
Lord shall be saved." He is Mediator  
between God and man. Believe in Him  
as Saviour, trust in Him as Redeemer,  
and this personal relation is established.

## Christian Assurance.

The grounds of belief in the Gospel are admirably set forth in "Christian Assurance" by our beloved brother, the Rev. Dr. Sabine, of the Reformed Episcopal Church, in this month's issue. It is a clear and convincing argument.

The Holy Spirit makes known to us our relation to God. "The Spirit beareth witness with our spirit, that we are the children of God; and if children then heirs; heirs of God and joint-heirs of Christ. (Rom. 8.)

The Roman Church has another Gospel than this—priestly power in sacraments and intercession of saints, etc. But the Apostle Paul knew only the Gospel of the risen Saviour, and all evangelical Christians are blessed in accepting that Gospel. "It is the power of God unto salvation to every one that believes."

## The Bible Forbidden in the Philippines.

Is there a conspiracy against the Bible and Protestantism between the Government of the United States in the Philippines, represented by General Otis, and the leaders of the Roman Catholic Church there and in this country? It would seem so from the statement in the *New York Independent* of October 19. Protestant ministers have been forbidden by General Otis to sell or distribute Bibles and tracts, because the Archbishop of Manila and the Spanish priests objected. The charge against our Government is specific. President McKinley should steer clear of the Roman Church or his ship of state will be wrecked. Dr. Ward, the editor of the *Independent*, also says the Jesuit Sherman was right in saying there is no religion in Porto Rico. All the more reason for sending men like Father Lambert down there. Four hundred dollars have been promised for this purpose. Will not our friends help to make this sum \$1,000 and send him to Porto Rico.

## THE DREYFUS CASE.

## The Hounds of Rome.

The press and people of the civilized world, outside of the Roman Catholic element, have condemned the awful persecution of the Hebrew officer of the French Army, Captain Dreyfus. The Roman Church and the incarnation of the spirit of that organization, the Jesuit Society, were the chief factors in that tragedy. Evidence of this was furnished in our last issue, and additional proof has come from almost innumerable sources. The *New York Tribune*, October 9, had a long letter from its Paris correspondent that was conclusive on this subject. The English poet, Algernon Charles Swinburne, contributed the following sonnet to the literature of the case. It appeared in the *Nineteenth Century* magazine with the title—

## After the Verdict.

France, cloven in twain by fire of hell  
and hate,  
Shamed with the shame of men her  
meanest born,  
Soldier and judge whose names, in-  
scribed for scorn,  
Stand vilest on the record writ of fate,  
Lies yet not wholly vile who stood so  
great,  
Sees yet not all her praise of old out-  
worn.  
Not yet is all her scroll of glory torn,  
Or left for utter shame to desecrate.  
High souls and constant hearts of faith-  
ful men  
Sustain her perfect praise with tongue  
and pen  
Indomitable as honor. Storms may toss  
And soil her standard ere her bark  
win home:  
But shame falls full upon the Christless  
cross  
Whose brandmark signs the holy  
hounds of Rome.

## ROMANISM IN AMERICA.

[Reported for THE CONVERTED CATHOLIC]

AT the monthly meeting of the Woman's Board of Home Missions of the Presbyterian Church which was held in the assembly room of the Presbyterian Building, New York, October 17, the Rev. James A. O'Connor delivered an address before a large audience. The assembly room was crowded, and many persons stood in the halls while the meeting continued.

When Mr. O'Connor was introduced he said the ladies of the Presbyterian Board of Home Missions had given him an important subject—"The Roman Catholic Church in our Country." It would require a course of lectures in a university or a theological seminary to discuss the subject adequately. It is a great subject whether we consider it from a religious or historical point of view. From childhood he was taught the doctrines and practices of the Roman Catholic Church, and in youth and early manhood he discussed them with revered and learned teachers. Yea more, for eight years he officiated as a priest of that Church, ministering at its altars, standing by virtue of his office between the people and God, offering sacrifice like the priests of old and pronouncing absolution for sins. He was thirty years old when he began to look at the other side of the question, and by the development of thought and the tender mercy of God he was led to see that there was something lacking in the Roman religion. Study, observation and prayer led him out of the Roman Catholic Church and made him a Protestant, and for the last twenty years as a minister of the Gospel in this city he has endeavored to present the truths of the Christian religion, especially to the Roman Catholics, and many of them, including several priests, have been converted.

This introduction was by request, as

many of those present at the meeting were not conversant with the work Mr. O'Connor is doing. He then said:

Historically and as a world power the Roman Catholic Church has been a great factor in human affairs. Its strength has been derived from its cohesion. It is a united body of great force. Its power is autocratic. As Lord Macaulay said, it is the greatest human organization that ever existed. This is its strength, but it is also its weakness. It is not divine. The elements of evil are on its side in all our large cities. He need only mention New York, where nine-tenths of the saloonkeepers, the criminals and panders to vice are Roman Catholics. Protestants should not be allies of that organization. Protestantism is not merely an opposition to error, falsehood and wrong; it is a testimony for the truth. Stand for the truth, be a witness to tell the truth. The word Protestant is not generally used in this sense, like the injunction of St. Paul, "Work out your own salvation." That does not mean to work for salvation—you must first have it before you can work it out, for the Apostle continues, "It is God that worketh in you to will and to do."

Protestant Christians loved the truth and the truth had made them free. It is their privilege, therefore, to be witnesses for the truth. This carries with it the duty to oppose what is evil and wrong. To every student of history there is abundant evidence of the failure of Romanism to benefit mankind. The system is a corruption of Christianity. Americans visiting Catholic countries see this, and proof is not lacking in our country of this corruption. The Reformation of the sixteenth century was an uprising of the people against the corruptions which the Church of Rome had introduced, and which had perverted and almost destroyed Christianity. The leaders in that movement had been Ro-

man Catholic priests like Luther and John Knox, and to-day there were many Catholics who were groaning under the yoke of Rome and longed for deliverance. "Who would be free, themselves must strike the blow," may be quoted to them; and this the Italians did when they overthrew the temporal power of the Pope and established a government of their own with the capital in Rome itself.

Notwithstanding the power of the Roman Catholic Church in the past, it is declining in all European countries. Time was when kings and potentates bowed before it, but that day is past. Roman Catholic nations have degenerated. The war with Spain last year was an object lesson to all the world. It was not so much our prowess, for there was little opportunity to show it, as Spain's weakness that brought the war so speedily to a close. In all that conduces to the strength of nations, religious, intellectual, moral and political elements, Protestant countries are far superior to those that render allegiance to the Pope. His Church is doomed. God's Word in prophecy has revealed it, and history records the decline.

Another lesson which history teaches us, even in our own country, is that when Protestants and lovers of liberty have been true to their faith and principles the Roman Catholic Church has retreated and surrendered. We have seen this in our own city. The political organization that now rules the city like a nightmare was overthrown a few years ago by the earnest united efforts of the best elements of the population. Nine-tenths of the followers of Tammany Hall are Roman Catholics, and their Church shares in the plunder of the city treasury. There are faithless Protestants who support that organization and profit by it directly and indirectly. But the majority of the good people of New York could speedily put

an end to Tammany rule and purify our city if they would act in harmony. This is equally true of all our cities where there is a large Roman Catholic population.

Not only is the municipal government of our city in the hands of the Roman Catholics, but that Church, claiming the right to supreme rule by virtue of the office of the Pope as vicar of Christ, is reaching out for control of the national Government. We may have a Protestant in the Mayor's chair or in the White House, but if Rome can use him, its purpose is accomplished. But a few weeks ago (October 3), when President McKinley presented a sword of honor to Admiral Dewey on the steps of the Capitol at Washington, Cardinal Gibbons was by his side to give the benediction. The report of the proceedings said: "The grouping of President McKinley, Admiral Dewey and Cardinal Gibbons, the three highest dignitaries of the State, the Catholic Church and the Navy of the United States, on the stand at the Capitol to-day made a historical, picturesque and significant scene."

At that time, that very day, there were over two hundred ministers in Washington representing the Presbyterian and Reformed Churches throughout the world, and it would seem as if the fitness of things would require that one of those delegates to the Pan-Presbyterian Council would be invited to take part in the religious service of the occasion. But no; Cardinal Gibbons was the representative of the Roman Catholic Church in this country and it was a political expedient to extend the invitation to him. When we consider the circumstances of war with Spain, the most Catholic country in the world, "the pet child of the Pope," as he himself declared last year, and when we remember the hostile attitude of every Roman Catholic nation, which would have become an active force but for the

friendship of England. and when we recall the fact that during the war the Roman Catholics in this country were sullen and silent until Dewey's guns sounded the death knell of Spain, the most unprejudiced person must say that Cardinal Gibbons was out of place when he stood between our President and our Admiral on such an occasion. Public men whom the people elevate to the highest positions should not cater to the "Catholic vote" in this manner. The power of the Roman Church has never been used for the enlightenment and freedom of humanity, and its ascendancy in our Republic would mean the introduction of elements that have kept the people of Catholic countries in degradation.

Whence has its power over the people been derived? By the hold it has on their souls, the despotic rule that makes the immortal life with all its aspirations subject to the will of one man. The Pope of Rome as head of the Church can lock the door of heaven against every one who has been brought up in that faith. That is the claim of the Roman Church. There is no salvation without faith in the Pope and obedience to him. A Roman Catholic may believe in the Christian religion with as firm faith as Paul had, but if he does not believe in the Pope and the priest he shall be condemned for all eternity. He may repent and believe in Christ the Saviour as sincerely as any Protestant Christian, but if he should go to confession to a priest and say, "I do not believe that you have power to forgive my sins, I do not believe in your absolution," that priest will drive the penitent away saying, "If you do not believe in my power, why do you come to me? Go away; you will die in your sins and your soul will be lost."

The remedy. Make known to the Roman Catholics that there is a way of salvation outside the Roman Church, a

better way, more sure, more true, more direct than has been taught by the priests. Give them the Gospel, which is the power of God unto salvation to every one that believeth. When they know that God for Christ's sake will save them they will not need popes or priests or statues and pictures. They will turn away from these things and come unto Him whose invitation is to all mankind. "I will give rest unto your souls." Let them know that "whosoever shall call upon the name of the Lord shall be saved," and they will not call upon the Virgin Mary or saints. If Mary could speak to them she would say with all Christian workers, "Come to Jesus," or as she said to those at the marriage in Cana, "Whatsoever He saith unto you, do it."

When the people learn that they can be blessed by God and that salvation is His gift, without money and without price; that Jesus came to seek and to save the lost, and that when a repentant sinner and the loving Saviour come together in faith, hope and love, there is salvation from God; then they will turn away from the superstitions of Rome and become Christians like other believers. They are free from spiritual bondage, and the Roman Church cannot rule freemen. Then will the power of Rome in politics be broken, and the "Catholic vote" will not be a menace to our institutions and cause our public men to be recreant to their trust.

The Woman's Board of Home Missions has a great work to do, for everywhere in our country there is an open door to the hearts of the Catholics. They can be converted, even as the followers of Rome were led out of darkness into light at the great Reformation. In the home circle, in the church, in the mission field they can be reached if a loving invitation to come to Christ and know Him as Saviour and Friend be extended to them.



### Mission Work at Home.

**A**T a meeting of the Southern Archdeaconry of the Protestant Episcopal Church of Brooklyn, N. Y., held in that city on October 10, and which was attended by a large number of clergymen and influential laymen, the Rev. Dr. Kinsolving, the Archdeacon, said:

The people who live in the Eastern territory of the United States have one sin, and a very great one—that is the habit of looking over the heads of those around them. They make great efforts to plan missionary work, and make it a success in China and other foreign countries, but fail to look after the same work when it is at their very doors. We need to have a strong basis on which to begin operations. I do not believe that God excuses us, however eager we may be to do Christian work, if we overlook the plain duties that are closest to us. We have all kinds of missionary work to do, and we ought to address ourselves to that problem, of how to do it successfully at home before going further afield.

These are weighty words. Dr. Kinsolving is one of the foremost clergymen in Brooklyn. His brother, who has been a missionary in Brazil for the last ten years, was elected a Bishop of the Protestant Episcopal Church for Brazil last year, and is now in that country. This was the first appointment of a bishop by that Church to any Catholic country.

The American continent, north, central and south should be included in the Home Mission work of all the Boards. Cuba, Porto Rico and the Philippine Islands are now so accounted because our flag waves there. But Brazil, Peru, Argentina and the other South American countries are all a part of this American continent, and being American they should be as dear to the hearts of the officials of the various Boards of Missions as are China, Japan, India and Africa. But, it will be said, the Roman Catholic Church is at work in South American countries, and the light of the

Gospel has never shone upon those Eastern Nations. Granted that this is true—though the Jesuit Francis Xavier and his companions had been in the East long before Protestantism entered there—has the Roman Church been the means of bringing those Catholic countries under the influence of the Gospel? Are they Christian nations, and are the people Christians? To every one of those countries the statement of the Jesuit priest, Father Sherman, regarding Porto Rico can be applied—"a Catholic country without religion." That is the testimony of every American who has visited South America. No religion in Catholic countries. The Jesuit was honest and manly in his statement. Being a son of General Sherman even Jesuitism could not destroy his manhood.

Oh, but Romanism is different here in the United States, our "liberal" Protestants will say. We answer, no, it is not. It is the same "religion" which, as Sherman says, is no religion in the light of Christianity. It assumes a different form here as in other Protestant countries. But in essence and spirit it is the same.

Again, it will be said, there are many good Christians in the Roman Catholic Church—look at men like Newman and Manning of the past in England, and the old "saints" and the modern instances? Granted, but what has made them Christians, and how many are they in comparison to the mass of the Roman Catholics who give no evidence that they are children of God? In spite of Romanism, and outside of its distinctive doctrines, and apart from its superstitious practices there are Christians in the Roman Church. But they are few and far between. Ask the average Roman Catholic, "are you a Christian?" and the answer will be invariably, "I am a Catholic." Mission work should be earnestly and lovingly carried on among them, as in China, Japan and India.

## Tell the Story Simply.

The simplicity of the Gospel is a revelation to the Roman Catholic priests who begin to think for themselves on the subject of religion. The metaphysical disquisitions by which the monkish theologians from Aquinas to the latest Jesuit seek to fortify their dogmatic assertions serve only to cloud the truth of the divine revelation. The beauty and simplicity of the "Good News" from God to man cannot be found in the theology of Rome. Hence the priests, even those who are learned in scholastic branches, are ignorant of the Gospel way of salvation. It is a wonder and a delight to them when they learn what it is. Controversy does not convert them, but when the love of God in Jesus Christ and His power to draw them to Himself is presented to their minds and hearts in a plain, direct manner, they believe, they accept, they confess. They are like other persons who are moved to become Christians by having the truths of the Gospel plainly told.

We have constant inquiries from ministers and Christian workers as to the best way of dealing with Catholics and priests. The first and best thing to do is to give an elementary lesson on the subject of a seeking, all-sufficient Saviour, and a repentant sinner. If it can be personal testimony so much the better. Tell the story plainly, simply, lovingly, and the Holy Spirit that gives the message will bring it home to the heart of the hearer. Most aptly and forcibly does the *Religious Telescope* of Dayton, Ohio, say in a recent issue:

Shakespeare says, "An honest tale speeds best, being plainly told." Preachers will do well to remember this trite maxim, which is as true as it is trite. The Gospel is an honest, truthful tale; therefore, tell it plainly. He who is very wordy and rhetorical in style is sure to weary his people by his displays

of eloquence. But the living, simple Gospel truth, plainly, fervently told never wearies any one. Philosophy and metaphysics may charm the intellect and tickle the fancy, but the story of the Cross plainly told out of a genuine, personal experience and a heart touched with divine sympathy and love, never fails to interest those present, and then speeds away to others.

When Catholics ask for the better way or show a desire to learn it, present the truth in this manner, leaving the untruths of Rome aside and ignoring its awful corruptions as you do the sins of the person you address, and the seeking Saviour and repentant believer will come together. The cry of the heart of many spiritually-minded Catholics is, in the words of the familiar hymn—

Tell me the old, old story,  
Of unseen things above;  
Of Jesus and His glory,  
Of Jesus and His love.  
Tell me the story simply,  
As to a little child;  
For I am weak and weary,  
And helpless and defiled.

Tell me the story slowly,  
That I may take it in—  
That wonderful redemption,  
God's remedy for sin;  
Tell me the story often,  
For I forget so soon;  
The early dew of morning  
Has passed away at noon.

Tell me the story softly,  
With earnest tones and grave;  
Remember, I'm the sinner  
Whom Jesus came to save.  
Tell me the story always,  
If you would really be,  
In any time of trouble,  
A comforter to me.

Tell me the same old story,  
When you have cause to fear  
That this world's empty glory  
Is costing me too dear.  
Yes, and when that world's glory  
Is dawning on my soul,  
Tell me the old, old story:  
"Christ Jesus makes thee  
whole."

### Roman Catholic Perversions of the Word of God.

This month the 216th anniversary of the birth of Martin Luther will be celebrated by Lutheran Churches everywhere. His greatest work was the translation of the Bible into the language of the people. We see Luther and his associates at this work in the picture on the opposite page.

The Roman Catholic translators have perverted the truth of God in many passages, as in rendering the word *metanoiete* "do penance" instead of "repent." The following are examples of this corruption of the Word of God:

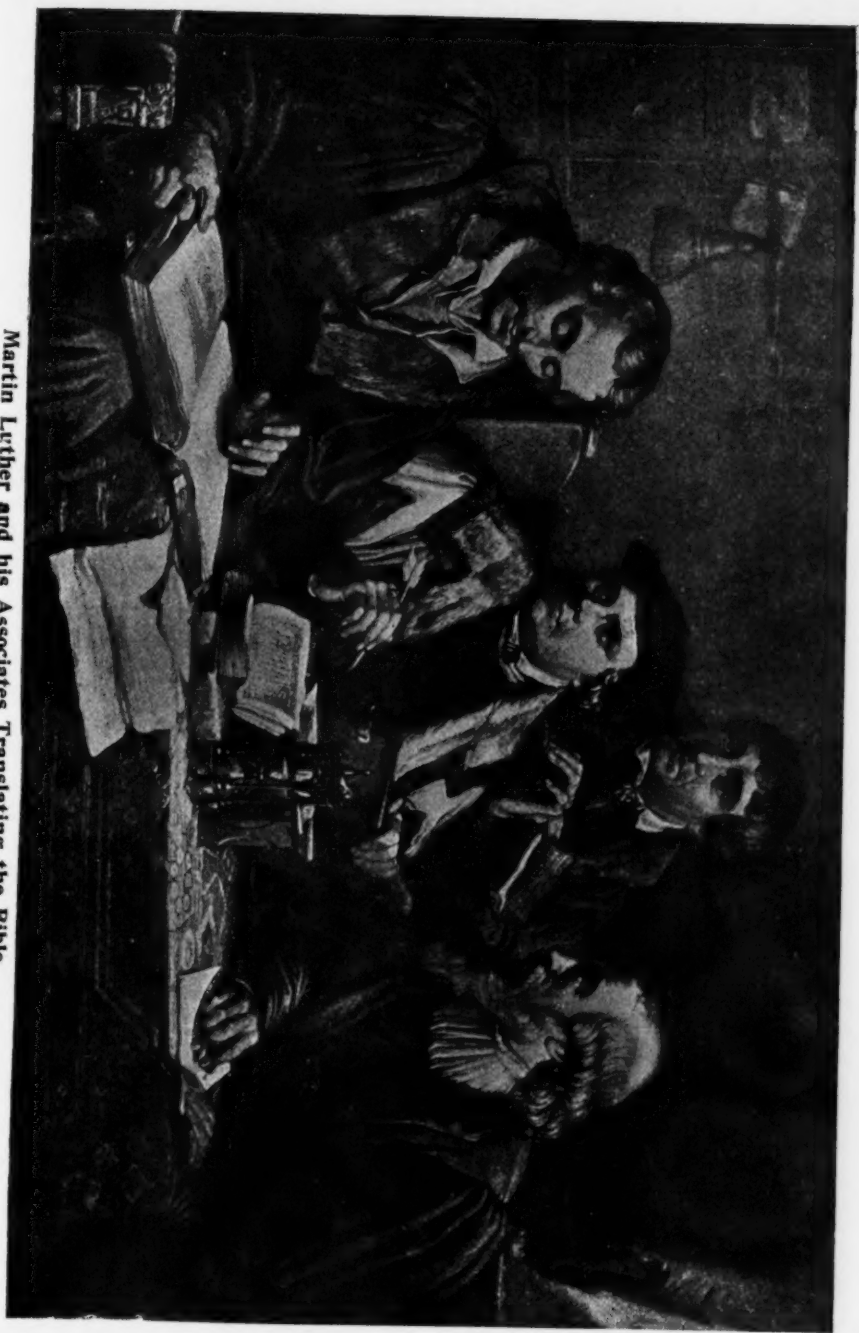
#### The English Version.

In Matthew:  
Because they repented not.—xi, 20.  
They would have repented long ago.—xi, 21.  
Because they repented.—xii, 41.  
In Mark:  
That man should repent.—vi, 12.  
In Luke:  
Except you repent.—xiii, 3.  
They will repent.—xvi, 30.  
If he repent.—xvii, 3.  
In Acts:  
Repent therefore.—viii, 22.  
But now commandeth all men every where to repent.—xvii, 30.  
That they should repent; and do works meet for repentance.—xxvi, 20.  
In Corinthians:  
That ye sorrowed to repentance.—vii, 9.  
For Godly sorrow worketh repentance.—vii, 10.  
And have not repented.—xii, 21.  
In Revelations:  
And repent. Except thou repent.—ii, 5.  
I gave her space to repent.—ii, 21.  
Except they repent their deeds.—ii, 22.  
And the rest of the men, which were not killed by these plagues, yet repented not.—ix, 20.  
Neither repented they of their murders.—ix, 21.  
And they repented not to give him glory.—xvi, 9.

#### The Roman Catholic (Douay) Version.

In Matthew:  
For that they had not done penance.—xi, 20.  
They had long ago done penance.—xi, 21.  
Because they did penance.—xii, 41.  
In Mark:  
That men should do penance.—vi, 12.  
In Luke:  
Unless you shall do penance.—xiii, 3.  
They will do penance.—xvi, 30.  
If he do penance.—xvii, 3.  
In Acts:  
Do penance therefore.—viii, 22.  
Now declareth unto men that all should every where do penance.—xvii, 30.  
That they should do penance; doing works worthy of penance.—xxvi, 20.  
In Corinthians:  
Because you were made sorrowful unto penance.—vii, 9.  
For the sorrow that is according to God worketh penance.—vii, 10.  
And have not done penance.—xii, 21.  
In Revelations:  
And do penance. Except thou do penance.—ii, 5.  
I gave her a time that she might do penance.—ii, 21.  
Except they do penance for their deeds.—ii, 22.  
And the rest of the men, who were not slain by these plagues, did not do penance.—ix, 20.  
Neither did they penance for their murders.—ix, 21.  
Neither did they penance to give him glory.—xvi, 9.





Martin Luther and his Associates Translating the Bible.

## OUR NATION'S GROWTH.

ADDRESS BY PRESIDENT M'KINLEY.

**A**T the great celebration in Chicago October 9, the anniversary of the great fire in that city in 1871, President McKinley said in the course of his address:

It is impossible to trace our history without feeling that the Providence who was with us in the beginning has continued to the Nation His gracious interposition. When, unhappily, we have been engaged in war He has given us victory. Fortunate, indeed, that it can be said we have had no clash of arms which has ended in defeat, and no responsibility resulting from war tainted with dishonor. In peace we have been signally blessed, and our progress has gone on unchecked and ever increasing in the intervening years. In boundless wealth of soil and mine and forest nature has favored us, while all races of men and every nationality and climate have contributed their good blood to make the Nation what it is.

### GROWTH IN POPULATION.

From 3,929,214 in 1790 our population has grown to upward of 62,000,000 in 1890, and our estimated population to-day, made by the Governors of the States, is 77,803,231. We have gone from thirteen States to forty-five. We have annexed every variety of territory, from the coral reefs and cocoanut groves of Key West to the icy regions of Northern Alaska—territory skirting the Atlantic, the Gulf of Mexico, the Pacific and the Arctic, and the islands of the Pacific and the Caribbean Sea, and we have extended still further our jurisdiction to the far away islands in the Pacific.

Our territory is more than four times larger than it was when the treaty of peace was signed in 1783. Our industrial growth has been even more phe-

nominal than that of population or territory. Our wealth, estimated in 1790 at \$462,000,000, has advanced to \$65,000,000,000.

Education has not been overlooked. The mental and moral equipment of the youth upon whom will in the future rest the responsibilities of government, have had the unceasing and generous care of the State and the Nation. We expended in 1897-'98 in public education, open to all, \$202,115,548; for secondary education, \$23,474,683, and for higher education, for the same period, \$30,307,902. The number of pupils enrolled in the public schools in 1896-'97 was 14,632,492, or more than 20 per cent of our population. Is this not a pillar of strength to the Republic?

Our National credit, often tried, has been ever upheld. It has no superior and no stain. The United States has never repudiated a National obligation, either to its creditors or to humanity. It will not now begin to do either. It never struck a blow except for civilization, and never struck its colors.

Has the Republic lost any of its vitality? Has the self-governing principle been weakened? Is there any present menace to our stability and duration? These questions bring only one answer. The Republic is sturdier and stronger than ever before. Government by the people has been advanced. Freedom under the flag is more universal than when the Union was formed. Our steps have been forward, not backward. "From Plymouth Rock to the Philippines the grand triumphant march of human liberty has never paused."

### FRATERNITY AND UNION.

Fraternity and union are deeply embedded in the hearts of the American people. For half a century before the Civil War disunion was the fear of all

men of all sections. That word has gone out of the American vocabulary. It is spoken now only as an historical memory. North, South, East and West were never so welded together, and while they may differ about internal policies they are all for the Union and the maintenance of the integrity of the flag.

Has patriotism died out in the hearts of the people? Witness the 250,000 men springing to arms and in thirty days organized into regiments for the Spanish war, and a million more ready to respond, and the more recent enlistment of 70,000 men, with many other thousands anxious to enlist, but whose services were not needed. Has American heroism declined? The shattered and sinking fleets of the Spanish Navy at Manila and Santiago, the charges at San Juan and El Caney, and the intrepid valor and determination of our gallant troops in more than forty engagements in Luzon attest the fact that the American soldier and sailor have lost none of the qualities which made our earlier Army and Navy illustrious and invincible.

May we not feel assured that if we do our duty the Providence which favored the undertakings of the fathers and every step of our progress since will continue His watchful care and guidance over us, and that "the hand that led us to our present place will not relax His grasp till we have reached the glorious goal He has fixed for us in the achievement of His end?"

President McKinley is a Christian man, a member of the Methodist Episcopal Church, and it is a pity he did not refer to the religious element in the United States while dwelling so eloquently on our material prosperity. There were present at that great assembly in Chicago, besides many notable men of our country, the Vice-President

of the Republic of Mexico and Sir Wilfrid Laurier, the Premier of Canada, both Roman Catholics and representatives of countries largely Roman Catholic, and it would have been a lesson that they would never forget if they had heard from the lips of the President how the Christian religion had progressed in this country. But perhaps that would have been bringing religion into politics, which politicians dread so much, except those of the Roman stripe. They never shrink from eulogizing their Church. When Protestants are true to their faith and principles a new era in Christian life and work will have dawned upon our country, and the Roman Catholics will keep quiet.

### Married Men Can be Priests.

An Episcopal clergyman of this city named De Costa who had been railing against Protestantism for some years has been deposed from the ministry by Bishop Potter at his own request. A Jesuit priest told a reporter of the *New York Sun* (October 21) that De Costa had been receiving instructions at the Roman Catholic seminary near Yonkers. The Jesuit added that De Costa, being a married man, could not become a priest. He was mistaken. If the man's wife became a nun he could be ordained a priest. Not a few Episcopal ministers who were married became priests and their wives nuns, the most notable being Pierce Connelly, whose remarkable experiences were related in the third Volume of *THE CONVERTED CATHOLIC*. After occupying a high position in the priesthood he returned to Protestantism, but he could not get his wife out of the convent in Italy where she was immured. His revelations of the wickedness of high ecclesiastics are startling. Dr. De Costa can be a priest if his wife enters a convent, and then both can repent at leisure.

## ROME AND ECUADOR.

### Church Property for Public Schools.

A correspondent of the Chicago *Record*, one of the most influential daily papers in that city, has been traveling in South America, and in recent communications has thrown much light on the methods by which the Roman Church in that country had obtained great wealth. Until a few years ago the government of that Republic used to send a tithe of all revenues to the Pope. It was the only country in the world, Spain not excepted, that officially pledged fealty to the Pope as the vicar of Christ. In the style of mediæval theologians he was addressed as god.

But all that has changed. The people of Ecuador, like other South American countries, desire liberty, and realizing that this great boon could never be their portion while the Church was supreme in their country, they have resorted to drastic measures to curtail the power of the Church. A dispatch to the *Record*, October 2, 1899, says:

"The Congress of the Republic of Ecuador, acting on the recommendation of President Alfaro, has passed a law confiscating to the state all church property, and placing the mines, the immense cocoa and sugar plantations, and the valuable city holdings which this property includes under a management of a board of trustees, to be appointed by the President. The proceeds of the sequestered property will be applied to the support of the state schools.

"Indignation among sympathizers with the church is intense, and the clergy is protesting violently against the enactment. In many quarters revolution is threatened. The Franciscan, Dominican, and other monastic orders of the Roman Catholic Church, which, being very rich, are the principal sufferers, are hurriedly making conveyance of the titles to their property, for fictitious con-

siderations, to local laymen. The government, it is declared, will refuse to recognize the validity of these transfers."

Other South American states will do well to follow the example of Ecuador in substituting the public school for the Church. The constantly recurring revolutions in those republics will give place to stable governments when the people are educated.

In France the government, warned by the Jesuit plot against Dreyfus, will take severe measures against the Church. Under the heading "To Separate Religion and Politics," the following dispatch appeared in the daily press:

"Lille, France, Oct. 15.—M. Millerand, Minister of Commerce, in a speech here to-day announced that M. Waldeck-Rousseau, the Premier, intended to submit to the Chamber of Deputies a bill dealing with the law of association. The Government, said M. Millerand, does not intend to permit political agitation under the guise of religion."

### He Seeks Reinstatement.

The New York *Times*, October 14, 1899, had the following item of news under the above heading:

"Private advices from London are to the effect that the Rev. Charles W. De L. Nichols of this city, who renounced the Protestant Episcopal priesthood and was received into the Roman Catholic Church last spring, has found himself unable to accept all the doctrines of that Church. Upon becoming a Roman Catholic he went by advice of authorities of that Church in this city to Rome to take up studies there. After pursuing these studies a short time he is reported to have met with conditions which he could not accept. He accordingly withdrew and went to London, where under one of the bishops of the Church of England, he was given work preparatory to reinstatement."

## CHRISTIAN ASSURANCE.

BY REV. WILLIAM T. SABINE, D. D.

THE subject offers a broad field; we shall treat it under two aspects. First, As it relates to Divine Truth; second, As it relates to Spiritual Condition.

The first of these aspects touches a question of large importance at the present day; the second, questions of ordinary but abiding interest on the Christian Church and life.

### Christian Assurance Touching Divine Truth.

The Church of our time is plagued with indecisive views of divine truth, an indecision which voices itself in writings and utterances at candidate examinations, ministerial conferences, in seminary chairs, and even from the pulpit itself. So far from being ashamed of itself, as it ought to be, hiding, shrinking back into a becoming obscurity, or playing the apologist, this temper openly vaunts and parades itself as the proper, appropriate, praiseworthy and advisable thing.

Expressions like these are not unusual on the part of accredited religious teachers in reference to great and vital questions of dogma and belief: "I don't know," "I am not sure," "It is doubtful at the best," "There is much, you know, to be said on the other side."

Our contention is that teachers and masters in spiritual as in secular things ought to *know* before they undertake to teach, that their utterances should be the result of intelligent personal conviction and experience of the reality, the verity of the principles and statements it is their function to persuade their hearers to accept, and present to others for their acceptance and belief.

The words of the Lord Jesus were uttered with no bated breath. He, the

great Teacher of teachers, the pattern for us all. "spake with authority and not as the scribes." He answered and said unto Nicodemus: "Art thou a master of Israel and knowest not these things? Verily, verily I say unto thee, we speak that we do know and testify that we have seen."

Our contention is that the Doctors of Doubt have no rightful place in the pulpit as teachers or in the professors' chairs; that no man who is not sure of his formula should dare to pose as an instructor. His place is the learner's bench, and not the teacher's seat, and a becoming modesty, not to say common honesty, demands that he refuse the first as truly as the spirit of genuine scholarship requires him to desire the second.

Joab's question to Ahimaaz might not be out of place if addressed to some religious teachers of our time—"Wherefore wilt thou run, my son, seeing thou hast no tidings ready?"

The pulpit is no place to air one's doubts. Yet this school of the "Uncertains" will have us believe that it is noble and ingenuous to doubt. For it a question is never closed; nor does it ever write across a theme discussed "adjudicated," "settled." It parades its indecision as a virtue. It is a great thing, it assures us, to be open-minded and forever welcoming new light on every theme; while it is the mark of a narrow, illiberal bigoted spirit to hold that the doctrines of the faith are fixed, final, definite, indispensable, settled and unalterable. We are far from unwilling to concede that open-mindedness, indeterminateness, is at times a wise attitude and, in reference to some points, a virtue.

It would be folly for the weigher while the hesitating scale still oscillates to pronounce with certainty and positiveness upon the ponderosity of the object it contains; but it would be no less folly for him to be doubtful and uncertain when the scale has definitely and



finally come to rest.

The line must be drawn somewhere. The only question is where to draw the line? Some propositions there surely are of which none but a fool will doubt.

Is it open to question whether you *are* or I *am*? Whether or not there are stars in yonder sky? Whether two and two make four, or twice ten are twenty? Whether exactly parallel lines will ever intersect or the whole of a thing is greater than any of its parts? Are these questions ever brought into debate by men in their senses? No more can it ever come into question in the abstract whether it be right to lie, to rob, to slander, to murder?

Some propositions there are then which no man can gainsay without starting a suspicion that his proper place is in a lunatic asylum.

The Christian Church, while generously liberal in regard to nonessentials, while admitting that within the compass of schemes theological, there are disputable points, must be unflinchingly assertive and dogmatic in teaching the essentials, the fundamental doctrines of the faith finally or, as Jude puts it, "once for all delivered to the saints." Upon the thorough inspiration of the sacred Scriptures, the Deity of our Lord, His miraculous Incarnation, His perfect Righteousness, His death of Atonement as a satisfaction to the broken law of God, the reality of His Resurrection, Ascension and Session at the right hand of the Father, with all that these necessarily involve—the Fall of Man, the necessity of faith in Christ, his security in Him and the helplessness and hopefulness and sin of his condition, apart from Him—on all these themes her minister must speak and her membership believe with full decision, emphasis and no uncertainty. As a Christian believer, and as certainly as a Christian minister, I no more propose to re-examine or re-discuss them

than I propose to re-examine the multiplication table to see if it is still reliable. Here there must be clear Christian assurance.

Is there a college in the country which will call to the chair of astronomy a man who has any doubts on the Copernican system? Which one of us will accept as mathematical instructor for his children a lady who gravely tells us that she is not quite sure whether twelve times twelve is one hundred and forty-four. Still less should we tolerate one in the care and cure of souls who is all at sea respecting the inspiration of the Scriptures, who doubts whether the race is so far fallen that man cannot save himself, and whose theological trumpet gives a dozen notes of uncertain sound.

The only honest thing for Ahimaaz to do is to get out of the pulpit, the professor's or the teacher's seat till he has learned "the way of the Lord more perfectly," and can truly say, "We speak that we do know."

Men need positive Christian instruction in their ignorance, comfort in their weariness, strength and steadiness in their perplexity, and the man who can only talk of his doubts had better not talk at all. They will never get this instruction except as it rests upon the bed rock of Christian assurance, positive personal conviction of the truth of God, and the teacher is "firmly persuaded in his own mind."

#### **Christian Assurance as it is Related to Spiritual Conditions.**

It would be difficult to find a more distinct and Scriptural definition of Christian assurance and the ground on which it rests than is given in the eighteenth chapter of the Westminster Confession of Faith.

"Such as truly believe in the Lord Jesus and love Him in sincerity, endeavoring to walk in all good conscience before Him, may in this life be certainly

assured that they are in a state of grace and may rejoice in hope of the glory of God, which hope shall never make them ashamed.

"This certainly is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith founded upon the divine truth of the promises of salvation—the inward evidences of those graces unto which these promises are made, the testimony of the spirit of adoption witnessing with our spirits that we are the children of God, which spirit is the earnest of our inheritance whereby we are sealed unto the day of redemption."

The Scriptures speak in the most positive terms of the believer's safety in Christ, and nowhere leave room for the shadow of a doubt that the soul truly repentant and trusting in Him is sure of final and complete salvation. To cite these testimonies it would be necessary to quote a large part of the New Testament. A few passages must serve as samples. Jesus said :

"Verily, verily I say unto you, he that heareth My word and believe on Him that sent Me hath everlasting life and shall not come into condemnation, but is *passed* from death unto life." (John v, 24.)

"He that believeth on the Son *hath* everlasting life." (John iii, 36.)

"We which have believed do enter into rest." (Heb. iv, 1-3.)

"Beloved *now* are we the sons of God. We know that when He shall appear we shall be like Him." (1 John iii, 2.)

It is evident for many reasons, too obvious to need recital here, that this precious grace needs to be cultivated and enjoyed by the people of God. It is one of the fairest and most fragrant flowers in all the garden of the Lord. While the absence of this "joy of the Lord, which is our strength," will largely ex-

plain Christian incompetence and failure, its presence will often be the measure of Christian vigor in service, attainment and growth in grace, for, says the Apostle, "He that hath this hope purifieth himself even as He is pure."

A man struggling for dear life in the sea can hardly be expected to do much for others sinking round him, but once let him get his feet firmly planted on the rock, and the joyous assurance of his own deliverance, gratitude, sympathy and opportunity will alike impel him to the rescue of others.

The ground of Christian assurance is two-fold. First, External. In the "true word of the true God" who cannot lie announcing the finished work of Christ in our behalf, wherein His death of atonement on the cross makes full expiation for our sins, and His life of perfect righteousness provides us with an indefeasible title to the happiness of heaven.

Second, Internal. In the witness of the divine Spirit, as Paul writes in the eighth chapter of Romans:

"For as many as are led by the Spirit of God, they are the sons of God.

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby, we cry, Abba, Father.

"The Spirit itself beareth witness with our spirit, that we are the children of God:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Thus this brilliant and blessed confidence is seen to be dependent upon Christ's work for us and the Spirit's witness in us, and not in any sense upon moods and tempers of our own, our own thinkings, feelings, imaginings, conclusions.

To build on these would indeed be like building a granite tower in a quick-

sand or in a bog. Thank God we have better ground than that in which to lay the strong foundations of our confidence, the witness of an infallible Spirit and the infinite sufficiency of the unchangeable Christ.

Thus Christian assurance is quite consonant with a most holy and reverend fear of God, and dread of incurring His displeasure and dishonoring His name.

Says Bishop Ezekiel Hopkins: "Though you are assured through faith of the pardon of your sins, yet tremble at the thought of that wrath and hell that you have escaped. It is observed that those are the fixed stars that tremble most. So Christians who are fixed immovably in the unchangeable love of God as stars fixed in the heavens in their orbit, yet they are most of all in trepidation and trembling when they reflect upon themselves and think that instead of being stars in heaven, they might be firebrands in hell. Those to me are suspicious professors that make a great blaze with their joys in the apprehensions of their right to heaven, but never tremble under the apprehensions of their deserts of hell." (Ezekiel Hopkins, Vol. II., p. 562.)

Real Christian assurance is at the farthest possible remove from light and trifling conceptions of God or that pert and familiar style of referring to and addressing the high and holy One who inhabiteth eternity which has been at times characteristic of some who have claimed especially close relations with Him. Such familiarity which is disgusting to right thinking men must be infinitely offensive to God.

It is scarcely necessary to add that our faith in the Divine character and Word will be the measure as it is the ground of our Christian assurance. It is here also a true word: "According to your faith be it unto you!" Christian assurance wilts and withers, droops and dies like fragile flowers in the keen

winter wind, in an atmosphere of chronic doubt and criticism in reference to the revealed will and Word of God.

The soul forever asking in reference to Divine announcements, promises and threatenings, and its own relations to them—like the poor dazed congressman, "Where am I at?"—can never be the soul assured, "Thou wilt keep him (aye, and only him) in perfect peace whose mind is stayed in thee." But to the believer of child-like spirit, humble, uncritical, obedient, never arraiging a word of God, Christian assurance is a real and blessed experience, the golden sunshine of a consecrated life.

Lord forever at Thy side,  
Let my place and portion be;  
Strip me of the robe of pride,  
Clothe me with humility.

Meekly may my soul receive  
All Thy Spirit hath revealed.  
Thou hast spoken, I believe,  
Though the oracle be sealed.

Humble as a little child,  
Weaned from the mother's breast,  
By no subtleties beguiled,  
On Thy faithful Word I rest!

### The Converted Syrian Priest.

The friends of Christ's Mission will be pleased to learn that the converted Syrian priest, Antonius Sharkie, who came to the Mission at the beginning of this year and continued there until he went to Northfield to attend the Bible Conferences, is now at the French American College, Springfield, Mass. We accompanied him to the college on September 14, and he was most kindly received by President E. H. Lee and Professor Louis F. Giroux. He will devote his time to the study of the English language and the Bible, and thus be prepared for a useful career. While at Christ's Mission and at Northfield he commended himself to all who met him as a truly converted man and a sincere Christian:

**CHRIST'S MISSION SERVICES.**

**T**WO addresses were delivered last month by Rev. Theodore MacDonald Stuart, the young man who escaped from the Jesuit Novitiate at

Frederick, Maryland, and came to Christ's Mission in September, as related in the October **CONVERTED CATHOLIC**. Though born in the Greek Church he desired to become a Roman Catholic, but he met with opposition from his



Rev. Theodore MacDonald Stuart in his Vestments as a Priest of the Orthodox Greek Church.

father, who was a General in the Russian Army. After receiving his education in Russia and Germany he was ordained a priest of the Greek Church and officiated at Warsaw. After the death of his father he came to this country and was received into the Jesuit Society. The letter of the Provincial of the Society, Father Purbrick, receiving him as a member and sending him to the novitiate at Frederick, was published in the October CONVERTED CATHOLIC.

At the services in Christ's Mission on Sunday evening, October 15, Mr. Stuart read a long list of questions which he had to answer before he was received into the Jesuit Society. Some of these questions were:

Did you belong, even for a day, to any other religious order?

Are you an apostate?

Are you a public sinner?

Are you a criminal?

Are you a man of weak intellect?

Are you subject to insanity?

Are you of legitimate birth?

Are you ready to become a Jesuit?

Are you ready to renounce the world?

Are you ready to renounce all possessions?

Are you ready to renounce all hope of temporal goods?

Are you ready, if necessary, to beg your bread from door to door for the love of Jesus Christ?

Are you ready to reside in any country?

Are you ready to embrace any employment where your superiors may think you will be most useful to the glory of God and the good of souls?

Are you ready to obey in all things in which there is evidently no sin the superiors, who hold towards you the place of God?

Will you accept and desire with all your strength what our Lord Jesus Christ loved and embraced?

Do you consent to put on the livery of humiliation worn by Him, to suffer as He did, and for the love of Him, unmerited contempt, calumnies and insults?

"After answering these questions satisfactorily," said Mr. Stuart, "I was received in the Society by Father Purbrick, and last January I went to the Novitiate at Frederick, Maryland, after I had given away in conformity with his advice all superfluous things.

"Here I submitted to all trials and was humble in every way, but in a short time I became suspicious, and I saw that I was really disappointed and could not find what I sought, namely: truth, Christian charity and a true faith in our Lord Jesus Christ, the Saviour of the world.

"Therefore I became discontented, and the result was, that I could no longer stay in the Society or in the Roman Catholic Church. On September 4 I left Frederick and came to New York. Here I was directed by a Protestant minister to call on Rev. James A. O'Connor, the pastor of Christ's Mission, and was received into his Mission Home, where I have been instructed in the true Christian faith and where I have found a hospitable welcome and a refuge until I learn what the Lord would have me to do.

"I know now that the whole Roman Catholic Church has, in the course of time, departed from the divine doctrine and fallen into great errors, and that the Jesuit Society, the maxim of which is, 'Swear, forswear, and the truth deny,' is not an institution for honoring God or giving Him glory.

"I now wish to be a member of the true Christian Church where I can give praise to God, and not to be as the Jesuits are, the servants of the Pope. I want Christ for my Saviour and only Mediator. I hope Christians will pray for me."



Mr. Stuart received the following letter from Father Purbrick while he was at Frederick :

A. M. D. G.

Provincia Marylandiae Noe Eboracensis,  
30 West 16th Street,

NEW YORK CITY, March 11, 1899.

*Dear Brother Stuart :*

I was very glad to receive your letter of the 8th inst, and to see in it such abundant evidence of your happiness, your love of vocation, and your progress in English.

You do well to wish now to drop your title of earthly nobilit, yas you are to rank henceforward in a higher and holier peerage. But I should not advise your dropping so good a Christian name as Theodore. You cannot be baptized again ; but if you have not received confirmation you might very well take in that sacrament the names *Ignatius Mary*, as additional names, though I should not advise their use in signature.

You have my hearty blessing and best wishes, but I never sign my name to pictures.

Yours affectionately in Xt,

E. I. PURBRICK, S. J.

As Mr. Stuart's father had the rank of Baron, he was entitled to the same distinction, but the Jesuits do not allow any titles except their own.

Roman Catholics were present in large numbers at the meeting. Before Mr. Stuart's address Pastor O'Connor preached a brief Gospel sermon, during which he was interrupted by a well dressed man who said,

" May I ask a question ? "

" No," said Mr. O'Connor " not at this time. If you wait until the close of the meeting you can ask all the questions you please." Though the man waited, he had nothing further to say. This is an old trick of the Jesuits to divert attention during the services.

## Priests at Christ's Mission.

Last June a Roman Catholic priest called at Christ's Mission, and after a long interview he said he was convinced of the truth of the Christian religion without the Roman additions that had made it of no effect for countless multitudes. " But," said he, " what shall I do with my Melchizedek ? "

" Give it into the keeping of the Great High Priest, Jesus the Son of God, the only Priest of our salvation," Mr. O'Connor replied.

After fervent prayer, in which he earnestly joined, he departed, and nothing further was heard from him until last month when he wrote, saying, " You may be surprised at receiving a letter from me, but your kind and helpful words to me last summer have encouraged me to unburden my soul. I cannot from conscientious motives remain in the priesthood. May I come to you ? "

A cordial invitation was extended to him, and in reply he said :

" Your letter has touched my heart. May God reward you for the gleam of sunshine, the first I have seen for a long time, your kindly words have brought into my life. They show me that I have a friend in you, and a friend at this period of my life is what I need more than all else.

" I accept your invitation in the spirit in which it is given, and thank God I can do so. From a heart overflowing with gratitude I thank you."

By and by that gentleman may speak more fully in these pages. For the present it is sufficient for us to say that he is a priest of the highest standing in the Roman Catholic Church, a man in the prime of life and of superior attainments. To be of service to such a man in the cause of Christ is worth all that could be done in the work of Christ's Mission.

## Opposition to Ritualism

**R**ITUALISM in the Church of England is meeting with opposition from Evangelical Christians. The archbishops have forbidden the use of incense and lighted candles, and they discourage resort to the confessional. The Presbyterians of Scotland (the Free Church), true to the teachings of John Knox, have issued a statement regarding the sacerdotal movement in the Church of England, in which they say:

Sacerdotalism, as the word implies, consists essentially in the interposition, in theory and in practice, of a *priestly* caste between man and God. It establishes an order of human priests in the Church of Christ, apart from the general priesthood all believers—men who claim an exclusive right to offer sacrifices, to minister at altars and to perform other priestly functions in the Church. Round this central error many other unscriptural doctrines and practices have gathered, which are altogether identical with, or closely akin to, those of the Church of Rome.

The General Assembly, in view of the importance of the issues involved, desire to renew their testimony at this time to those cardinal doctrines of the evangelical faith which the sacerdotal movement is calculated to subvert. Our faithful people are, therefore, earnestly and affectionately reminded that:

1. Salvation is by faith in the Lord Jesus Christ alone. His obedience unto death on the cross constitutes the only sacrifice for sins which is accepted by God. There is no repetition or continuance of that sacrifice in the Lord's Supper. Our Lord Jesus Christ is the only priest who can forgive sins and present a propitiatory sacrifice to God. The only other priesthood in the New Testament Church is the spiritual priesthood of all believers, and their sacrifices are those of true worship and willing

consecration of themselves and their gifts to God and His service (Rom. xii, 1; Phil. iv, 18; Heb. xiii, 15, 16). Christian ministers are not "priests," according to New Testament teaching, in any other sense than that in which all believers form "a royal priesthood" (1 Peter ii, 9; Rev. i, 6). To call them "priests" and to treat them as such, or to speak of the Lord's Table as in any proper sense an "altar," as is done by the High Church party both in the Church of England and in the Scotch Episcopal Church, is unscriptural and dangerous, and ought to be discountenanced by all intelligent members of every Reformed and Protestant Church.

2. Christ is the only Intercessor within the veil and before the throne of God. He alone is "able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them" (Heb. vii, 25). Prayers to the Virgin Mary and other departed saints, or to "St. Michael and all angels," are without the slightest Scriptural foundation, and are dishonoring to Christ.

3. Christ is the only King and Head of His Church, and His Word is her only standard. "The Holy Spirit, speaking in the Scriptures, is the Supreme Judge" in all questions regarding the doctrine, worship and government of the Church. No Church has any right to introduce ceremonies and observances, such as the confessional, prayers for the dead, elevation, adoration and reservation of the sacrament, extreme unction and the use of the crucifix, which are not "founded on the Word of God, nor agreeable thereto." No reference to the apostolic canons that "all things should be done unto edifying" (1 Cor. xiv, 26, 40) is valid in defence of such observances. Members of our Church are earnestly warned against countenancing them, even by their occasional presence as worshippers in

Anglican churches, whether in England or Scotland, where such unscriptural usages prevail.

4. The visible Church of Christ on earth consists of all those who "profess faith in Christ and obedience to Him," "together with their children." That Church, therefore, is not identical with any particular ecclesiastical denomination, or group of denominations—such as the Roman Catholic, Greek and Anglican Churches—nor is it dependent on any particular form of church government. As it is well expressed in "The Evangelical Free Church Catechism," lately published: "The Holy Catholic Church, of which Christ is the only Head . . . though made up of many communions, organized in various modes and scattered throughout the world, is yet one in Him;" and "the essential mark of a true branch of the Catholic Church is the presence of Christ, through His indwelling Spirit, manifested in holy life and fellowship."

### More Recruits for Convents.

In the September CONVERTED CATHOLIC, under the heading, "Irish Girls Forced Into Convents," we copied from the New York *Herald* of August 3, the statement that twenty-eight girls had landed in New York from Ireland as recruits for convents in the West. Relatives of the girls, who met them on landing, endeavored to dissuade them from going with the nuns who had brought them from Ireland, but in vain. One paragraph in the *Herald* was as follows:

"One man, who had fairly danced with impatience while the big liner was being docked, threaded his way through the party when it landed and threw his arms about his sister, whom he said he had not seen in years. He wanted to carry her off home, but the sisters

threatened him with arrest if he attempted it."

If that man had persisted in his attempt to rescue his sister from those nuns he would have been arrested by a policeman and taken before a Tammany judge, who would send him to prison in short order. Tammany Hall and the Roman Catholic Church are in supreme control of the city, and every policeman who is not a Protestant—and there are very few Protestants on the force—is a member of the Roman Catholic secret society called the Knights of Columbus.

The Roman Catholic paper, the *Irish World*, of this city, from which much of the matter is taken bodily by the other papal organ, the *Freeman's Journal*, as both papers are owned by Patrick Ford and family, in its issue of October 7, 1899, had the following paragraph:

"Nine young ladies, four from Cork and five from Galway, left Queenstown September 14 for New York, en route for San Antonio, Texas, to become members of the Order of the Holy Ghost.

"They were accompanied by Sister Margaret Mary of the Order. Sister Margaret Mary is Rev. Mother of the Convent at San Antonio, and a native of Killarney. She came to Ireland for the purpose of obtaining young girls with a vocation for a religious life. The Order which they are to join is only established eleven years. It has two houses in Texas, one in San Antonio, another at Victoria."

The following dispatch appeared in the New York *Tribune*, October 16:

"Queenstown, Oct. 15.—The Cunard Line steamer *Etruria*, from Liverpool yesterday, which sailed hence to-day for New York, has among her passengers thirty Irish women, postulants for the Sisterhood of Divine Providence who are on their way to San Antonio, Texas."

Protestants should not patronize these convents.

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**FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.**

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FIFTH SERIES.

XII.

NEW YORK, November, 1899.

SIR :—During the great celebration in this city in honor of Admiral Dewey in the closing days of September the representatives of the Roman Catholic Church were conspicuous by their absence. While the pastors



**Admiral George Dewey.**

and people of all the churches of every denomination expressed their pleasure and happiness at the return of the great sailor who had achieved such a wonderful victory over the Spanish fleet at Manila, the leaders of your Church in this city were silent. Under the circumstances it was natural that they should be unwilling to participate in the welcome that all Americans extended to the man who had been the chief factor in the destruction of Spain. That victory was a blow from which Spain could not recover, and the man who inflicted it is not held in honor by the good Roman Ca-

tholics. Here and there a Catholic may be found whose patriotism can rise above prejudice and bigotry, but the number is not large, and the term "good" Catholic is not applicable to such persons. Indeed they are those who come out of the Roman Church when they learn that salvation can be had by faith in Christ and without faith in the Pope.

Some politicians have advocated the nomination of Admiral Dewey for President on the Democratic ticket next year. He is the most popular man in the United States to day, and his name at the head of a political party would, it is thought, ensure victory at the polls. But those politicians seem to ignore the fact that in the Northern and Western States there are nearly two millions of Roman Catholics who are Democrats, and not a "good" Catholic among them would vote for the man who in destroying the Spanish fleet had inflicted a calamity on the whole Roman Church from which it can never recover. A "good" Catholic to vote for Dewey to be President of the United States! The mere thought of such a possibility is absurd. Dewey shall not be the candidate of the Democratic party nor the President of the United States if the Roman Church has any power in this country. While the American people would delight to honor him with the highest office in their gift, the true children of the Pope could never assent to his elevation to the Presidency. The blow that struck down Spain was a loss to Rome which never can be forgotten, as the damage inflicted can never be repaired.

But Dewey is the popular idol, and if the Roman Church could not stem the tide of respect, admiration and love which the American people entertain for him, the wily ones among the papal agents were determined to make the best of the circumstances that attended the ovations he received. Nothing more could be done in New York than to give prominence to Tammany politicians in the arrangements for the celebration. As Tammany is in absolute control of the municipal government this was easily accomplished. But Archbishop Corrigan or the Jesuits, or even the puny Paulists, were not recognized in any way. And so the celebration in New York passed off without glory or honor to the Roman Catholic Church. Now, as your Church claims supremacy over all things spiritual and temporal, and as its purpose is to maintain that claim in this country, where there is no restriction of liberty and where freedom is guaranteed to all, some way must be devised by which public attention could be focused on the Roman organization while the American people were giving expression to their patriotic sentiments.

Among the shrewd, wily manipulators of the Roman machine in this country you are chief, and when Corrigan and the Jesuits failed to secure for the Church even a ray of the reflected glory of the Dewey celebrations, you devised a plan. After receiving the plaudits of the great multitude in New York Admiral Dewey went to Washington to be honored by the presentation of a sword, the gift of the Nation. The ceremony took place on the steps of the Capitol, the President of the United States, surrounded by his Cabinet and the leaders of Congress, delivering the address of congratulation and handing the sword to the Admiral.

This was your opportunity, and I must give you credit for making the most of it. The Secretary of the Navy had delivered an address recounting



the achievements of the Admiral, President McKinley had eulogized him, and in a few modest words the great sailor expressed his thanks, when you stepped forward arrayed in all the glory of your scarlet robes and gave the benediction. Then you turned to the Admiral and said you were pleased that the chaplain of the Olympia, his flagship, was a priest of your diocese. That is all you said. If a word of congratulation for his great victory had escaped you lips, the press would have published it. But no, you had nothing to say as to that. His victory was over Spain, the most Catholic country in the world, and if you had attempted to play the hypocrite by saying he had done a great deed, the words would have stuck in your throat. You did not express your thoughts on that occasion, for they were not complimentary. But you had gained your point by taking an official part in the ceremonies of the day. Your presence with the President and the Admiral was an object lesson for the American people which they could digest at leisure.

Now, Cardinal, why did you importune the committee of arrangements to place you in a prominent position at that celebration? No one would have thought of inviting you. Delicacy would have forbidden it. Every one knows how you feel at the loss of the Spanish possessions. You would have been a traitor to your Church if you pretended to feel elated over their acquisition by the United States, a Protestant, heretical country. You could not have obtained absolution even from the Pope if you had confessed that as an American you were glad that our territory had been extended and that civilization would go with our flag to those countries that had been so wretchedly misgoverned. The oaths you took at your elevation to the episcopacy and appointment to the cardinalate would have prevented your acquiescence in what your theologians call the spoliation of the patrimony of the Church. In your oath as a bishop you swore: "I shall be faithful and obedient to St. Peter the Apostle, to the holy Roman Church, and to our Lord the Pope and his successors. I shall not consent or permit that violent hands should be laid upon them or any injury whatever inflicted on them. I shall help them to retain and defend the Roman Papacy and the Royalties of St. Peter against all men.

"I shall use every means to preserve, defend, increase, and promote the rights, honors, privileges and authority of the holy Roman Church and of our Lord the Pope and his successors aforesaid.

"I shall not take part in any council or treaty in which any thing may be contrived against our said Lord the Pope or the Roman Church, or be prejudicial or hurtful to their persons, rights, honor, state or power. And if I learn of such designs I shall prevent them as far as I can, and will notify our said Lord the Pope or some other person who may inform him.

"With my whole strength I will observe, and cause to be observed by others the rules of the holy Fathers, the decrees, ordinances or dispositions, reservations, provisions and mandates of the Apostolic See.

"As far as I am able I will persecute and attack (*pro posse persequar et impugnabo*) heretics, schismatics and rebels against our said Lord the Pope. [It is said that American and English bishops are not required to swear to this clause of the oath, but I find it in the *Pontificale Romanum*, and I have no doubt you included it in the oath you took as Cardinal. You could not

be less loyal to the Pope than the European prelates who thus swear.]

"I will humbly receive and diligently execute the Apostolic mandates.

"I will not sell, give, mortgage or alienate my possessions or revenues without the permission of the Pope of Rome; and if I should consent to their disposal without his leave, I am willing to incur the penalties prescribed by the Apostolic Constitution on this subject."

The illustrated papers describing the scene at Washington represented you as standing between President McKinley and Admiral Dewey while you gave the benediction. A friend has sent me a copy of the *Boston Journal*, October 15 (a Republican paper), containing such a picture. Other papers have shown you in colors, your cardinal red robes resembling the dress in which the Scarlet Woman of Revelation is arrayed. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones; and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.

"And the woman is that great city which reigneth over the kings of the earth." (Rev. xvii.)

It was in the capacity of representative of the Pope of Rome that you appeared on this occasion. He claims to be king of kings and lord of lords upon the earth. The distinction accorded to you was an acknowledgment of his claims for recognition in our Republic as the head of two millions of voters. We are all sovereigns here, owing allegiance to no king, lord or potentate. By our votes we can place the humblest citizen in the Presidential chair. But you have sworn allegiance to the Pope of Rome, as we have seen, not merely in spiritual things, as in the covenant Christians make with God when they resolve to become followers of Christ; but you have sworn obedience in all things commanded by every Pope—the Apostolic mandates—and if you should receive instructions to oppose or destroy our form of government your oath binds you to obedience. And as you are bound to a foreign allegiance, so is every Roman Catholic in the United States who believes in the Pope as the vicar of Christ, the representative of God on earth. Should anyone be so rash as to say, "I do not believe in the Pope," you would, you should, by virtue of your own oath, excommunicate that person. This explains why you took part in the Dewey celebration. You wanted the distinction, and the politicians wanted you. A Presidential election takes place next year and already the politicians are laying wires for that event. The Catholic vote is supposed to be controlled by the bishops and priests, who can save or condemn the souls of the people, and the politicians are fishing for it. This explanation is simple and satisfactory. It is a question, however, whether the politicians who thus used you have not overreached themselves. There were in Washington at the time over two hundred ministers in attendance at the Pan-Presbyterian Council, representing the Alliance of the Reformed Churches throughout the world, men of distinction, learning and piety, everyone of them the superior of any Roman prelate, and they were all passed by to make way for the Cardinal Prince of the holy Roman Church. This was an insult to American Protestantism that the politicians may have to reckon with.

Yours truly,

JAMES A. O'CONNOR.

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## LIFE IN ROMAN CATHOLIC MONASTERIES.

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BY AUGUSTINE BAUMANN, FORMERLY "FATHER AUGUSTINE," OF THE  
PASSIONIST MONASTERY, HOBOKEN, N. J.

### CHAPTER XXII.

I think it is now in order to say something regarding the behavior of monks towards each other, or what I may call their domestic manners. To the outside public the monk is a saint, at least he tries to appear a saint, and from a religious point of view it is his business to be flawless in his conduct. But at home in the monastery and in the presence of his own brethren he is more at liberty. Each monk then shows what his character really is, and though the monastic training makes them all, to some extent alike, yet an individual is always sure to exhibit some trait, humor or temperament all his own. According to the rules it is the duty of brethren whenever they meet to salute one another. The saluting is done by raising the cap and slightly bowing the head. If you should happen to pass a superior then the bow must be more reverential and profound.

In all my experience in the monastery I noticed that this custom was well and faithfully observed, and it conduces in its own way to sociability by introducing one of the amenities of civilized life where so little of ordinary civilization is seen. It may happen occasionally that two friars will quarrel over something in a mild sort of a way, and then if they pass each other in the garden or corridors one may show his contempt for the other by not giving the customary salute. They are very careful, however, not to let the superior see that they are on a war footing, for not to salute one another in passing is looked upon as an indication of a grave offence against fraternal charity, and monastic theologians say it is an indication of mortal sin against fraternal love. But it happens nevertheless, and a friar will now and then harbor spite and animosity against one of his brethren who may have injured him in ever so trifling a matter.

On a par with mutual salutations are the regulations prescribing rank and precedence. The superior, of course, takes precedence of every one else; next to him comes the vicar and then the priests, not according to their age, but according to priority of ordination; one ordained ten years ago will precede one ordained a day or a year later, though the last may be twice his senior in age. The rank is strictly maintained among the priests. The students also go according to profession, the one who made his profession first going first and the rest in order. The fastidiousness with which the friars cling to their rank is amazing. Not only are the seats in the choir and refectory apportioned according to rank and precedence, but also in walking to the refectory or to the church; even at recreation in the garden the seniors by profession and ordination always go ahead. The idea of having to give precedence becomes a second nature to the monks, and they will sometimes go to ridiculous extremes too trivial to be mentioned.

At night after the recreation all the friars assemble in the recreation room in the presence of the superior and kneel down. The superior then

makes any remarks he thinks fit following his strictures on the conduct of some of the brethren by some spiritual advice. It is called the evening sentiment, and the following is a fair sample of what is meant by the performance. After the bell has been rung and all the priests, brothers and students have been assembled in the room and are kneeling with bowed heads before the superior, he rises and says: "The milk to-night at supper was sour; this should not be, the brother in charge of the refectory should keep it in the ice box, and not mix yesterday's milk with to day's. If it happens again he will have to drink water instead of beer at his meals on the following day. The student who had administered water instead of wine this morning to the priests saying mass will leave his pittance to-morrow. I want to see the brethren more prompt in getting to choir at matins; it is a shame to see so many late every night. When you hear the rattle ring you must rush out of bed as if it were on fire and hasten to the choir, where God calls you. You know the story of the lazy monk who was so slow in going to choir that when he arrived late the angel Gabriel was there and had shut the door so that he could not get in. As a punishment the devil was allowed to seize the lazy friar and to take him back to his cell, where he beat him unmercifully all the time that the brethren were chanting the praises of God in the choir. That is what will happen to some of you if you are not more prompt in going to choir when the signal is given at night."

Such and other stories, advices, strictures and penances would make up the evening sentiment, and at the end of his speech the superior would give his blessing to the whole community. After this the friars go to choir and recite the rosary, with a string of other prayers long enough to try the patience of Job, and finally go to bed. The latter operation is an extremely simple one, so simple that it deserves a special description. Some friars simply walk into their cells, throw their caps on the table and stretch out on the bed without any further ceremony. Others are a little more fastidious; they are not content with all the prayers recited in the choir, but on arriving in their rooms they kneel down again and say three Hail Marys. They then deliberately take off their belt and hang it over the wooden chair beside the bed; next they take off their sandals and stand them at the foot of the bed; then the blanket is thrown aside and the monk throws himself, habit and all, on the mattress which is covered with only one sheet, changed once a month. The friars have not much trouble to undress before going to bed. The belt, the cap and the sandals are the only parts of his attire that the friar takes off; a great many do not take off the belt, and some have even gone to bed with their sandals on their feet.

A few words about the mattress may be of interest. As may be assumed, it is a homemade affair. Once every two years the friars are permitted to take out the mattresses or ticks, to shake out the old straw and put in the new. The manner in which the straw is put in is very simple. Two friars, for mutual aid is the rule, stuff as much straw as they can possibly get into the tick; long poles are used to drive the straw hard into the corners, and by the time the tick is filled it weighs about half a ton. The reader will no doubt guess that a tick filled in that style cannot be very

soft, and he is right. I have had ticks that were only a trifle softer than wooden planks. The whole bed, notwithstanding, is made up of the tick or mattress. No wool or feathers or extraneous substance of any kind is allowed to soften the monk's penitential couch. The pillows are also made of straw and as hard as a brick. As a rule a friar has only one pillow on his bed, and one is enough to ruin his head.

As already remarked, the friars sleep in their habits. In summer time no blankets are needed, but in winter two blankets are furnished under which the unfortunate monk may hide and warm himself. While it is not at all pleasant to have to sleep in the habit, it is quite convenient for rising at matins. The monk just throws his belt around him, slipping at the same time into his sandals, which he does not button, and throws his cap on his head; he is then ready to rush to the choir and to sing the "holy office." In winter the monks wear a mantle over their habit, and this helps somewhat to keep them warm. In Italy some old friars wear night caps, but in this country no such institution has been introduced.

The furnishing of a cell, as has already been described, costs very little. So the making of sandals and habits is very cheap. Everything is made at home in the monastery. One of the lay brothers always attends to the tailoring, which, like the cooking, is *sui generis*. As long as lay brothers limit themselves to making habits and mantles they are fairly successful, but when they extend the field of their art to the making of a secular suit for one of themselves they fail miserably; a coat made by such a good brother is an admirable misfit around the arms, the neck and the waist, and a clown in a circus show might object to wearing it.

The sandals are made by a lay brother expert, who, for the perfection he occasionally acquires in his particular department, deserves a leather medal made by himself. To make a sandal is not such an easy thing as it might appear to a stranger. I have seen shoemakers of well established reputation shrink from undertaking the responsibility of making a pair. They looked upon them as freaks of their craft, as half natural and half supernatural curiosities, and for making them they actually claimed a higher price than for making a pair of ordinary shoes. Sometimes it happens that the brother who is an expert at sandal making dies, and then a shoemaker outside has to be called in to supply the vacancy until some other friar takes charge of the department. The superiors therefore are always careful to have a lay brother on hand to learn the trade of sandal making, lest the secrets should be altogether lost. Cases have occurred where a lay brother had to be called all the way from St. Louis to West Hoboken, N. J., to make the sandals for the community.

But of all the trades learned by the lay brothers, that of cook is the most important. Every lay brother is taken to the kitchen as soon as he enters the novitiate. All have to learn something about cooking. On that head no chances are taken, as it would be disastrous for a community to be even one day without a cook. In Cincinnati, I was told, that a secular cook had to be called in for a few months on a certain occasion, and he turned out such dishes that the friars became entirely demoralized. When the lay brother recovered sufficiently to take charge of the kitchen all the friars had long faces. They had been praying that the lay brother might



die and be taken up to heaven, for the secular cook was doing so splendidly; they had never tasted such fine dishes and exquisite sauce as he prepared, and they longed to have him continue. But fate was not for them. The lay brother took charge of the dishes and pans once more and cooked in his own style, eggs, beans, cabbage and salad all in one. To taste the dishes prepared by some of those good lay brothers would lay the cook of a New York hotel flat on his back for a week.

A vineyard is also a usual adjunct to a monastery. In West Hoboken there were enough vines to furnish the brethren with wine for nine months. But such wine as was turned out at times. A cross between vinegar and cider is the best description I could give of it. The secret is long ago out, and many a poor friar prays that lightning and thunder may strike the vineyard, that a whirlwind might take it up before the grapes are ripe; for a more execrable stuff is not made than what is turned out by the good lay brothers of West Hoboken. In certain monasteries and Benedictine abbeys the monks turn out a splendid beverage, but beware of the Passionist homemade wine. A lay brother who had been a New York policeman superintended the making of the wine in my time, and this may account for the strangeness of the product. After serving it to the monks for six months there was a general protest, and the rector had to throw the rest of it away to prevent a rebellion and mutiny. There is a story that in one of the Passionist monasteries in Rome the friars convened one day before vespers, and it was agreed that they would not chant vespers any more until the rector supplied them with good wine. The friars kept up the strike for a week and finally gained their point. The sour wine was thrown away, the rector shedding tears to see it destroyed, and the friars were ordered to be served with good wine by direct mandate from his holiness the Pope. The rector of West Hoboken therefore had a warning, and he did not wish to lose his office over the wine question. The last time I passed near the monastery I looked over the walls and saw the vineyard was no more. Who knows but thereby may hang an interesting tale of rebellion, mutiny and a vote on the part of the friars to have the vineyard destroyed forever, so that the rector would be compelled to supply good and healthy wine. I left musing over the many vicissitudes that had passed over my own career, and I felt happy that I no longer depended on lay brothers to make my sandals, to cook my meals or to make my wine.

#### CHAPTER XXIII.

The profession has often been described. The novice, after spending one year in the novitiate on his probation, and having passed the ordeal to the satisfaction of the master of novices, is prepared for the profession of the vows. A chapter of the priests is assembled; they meet in the recreation room or library and discuss the merits of the novice. The master makes a little speech, mentions any defects of character he may have noticed in the novice and also commends him for any good points he may have discovered in him. The rector then takes a secret ballot of all the priests present for the admission or exclusion of the novice to the order. If a majority of votes are in favor of the admission the novice is called into

the chapter room, and as he kneels down before the superior he is asked if he is willing after a year's trial to become a member of the order for life. The step, he is told, is a very serious one, and once a monk he will be bound to remain always a monk.

The novice answers that he is eager to become a member of the order and begs to be admitted at once. His desire being thus plainly manifested he is dismissed from the chapter room and told to prepare himself for the great step by a retreat of ten days. During those ten days the master imposes more severe penances upon him than ever; he must keep silence a day or two, take disciplines, fast and eat his meals on the floor. The greater part of his time is spent in his room reading the spiritual exercises of St. Ignatius and the lives of the saints. The evening he spends in reciting the rosary and going the round of the stations of the cross, in the choir kneeling and praying before each of the fourteen pictures supposed to represent scenes in the Passion of Jesus Christ.

On the evening before the ceremony comes off in the church he says the "Culpa," prostrates after supper before the brethren, asks for their prayers as a poor sinner, and performs the penance imposed upon him by his superiors. He further fortifies himself by going to confession and making a general review of the sins of his whole life. The following morning he receives holy communion, thus fortifying himself before he becomes a monk by eating the Son of God. After performing such a feat a novice may well be supposed to be ready for anything.

In the afternoon the church bells are rung and the people assemble to see the procession, for it is invariably announced the Sunday before and a crowd is always present at a profession.

In the church there is a stand with a book open, generally a missal, containing the Gospel of St. John. The entire community files into the church, the priests wearing surplices; the novice proceeds in advance of the priests and prostrates full length on the floor in the middle of the sanctuary. A priest then reads the Passion of Christ as described by St. John, and when finished the novice is called up before the superior authorized to receive his profession. The superior makes a speech to the novice as he kneels before him, telling him of the great step he is taking in renouncing the world, the flesh and the devil, and what a wonderful reward will be stored up for him in heaven if he faithfully keeps all the promises he is about to make. At the end of the speech the novice is told to come nearer and to place his hands in those of the superior, being reminded that the superior at that moment is the representative of God, authorized by the Pope, the Church and the order to receive his profession.

The novice then in a slow even voice makes the three solemn promises to God in a form somewhat as follows: "I, Confrater Michael, in the presence of God, of the Blessed Virgin Mary, of St. Michael the Archangel and of all the heavenly court, do vow and promise to God to observe for my whole life, poverty, chastity and obedience, as also a diligent endeavor to promote among the faithful an ardent devotion to the Passion and Death of Jesus Christ, so help me God. Amen." To this the superior adds: "And I in the name of Almighty God and of His Church accept your promise and tell you that if you observe these things faithfully your

reward will be eternal life."

The contract is thus ratified between the novice and the order which assumes the place of God, and from that moment the novice becomes a monk with all the rights and privileges of the order. To give an outward sign of this the master puts on him the sign of the order, which up to that moment he was not allowed to wear. Further to show the responsibilities and the burdens he takes upon himself the master again places the crown of thorns on the head of the novice as at the vestition, and lays the cross on his shoulder; to his side he fastens the beads, and thus accoutred the new fledged monk rises, and with the cross on his shoulder and the crown of thorns on his head he marches in procession through the church, followed by the rest of the community, who sing a number of psalms as they move along. On entering the sacristy the new monk is embraced by each member of the community, and thus receives the kiss of welcome into the brotherhood.

The novice who thus makes his vows after one year's probation is definitely admitted to the order and becomes technically the property of the order. All his acts, all his earnings and all his talents are for the order which pledges itself to maintain him during his natural life according to his rank, either as a brother, student or priest. The vows which the novice has made are supposed to be irrevocable; he cannot leave the order at his will, and no one but the Pope or his commissioner can dispense him from the observance of the vow of poverty and obedience, whilst to dispense him from celibacy requires a direct permission from the Pope. Once a monk, always a monk, is the motto of religious orders, and few deviations from this rule ever occur.

Lay brethren, as soon as they are professed, have nothing more to do but to assume the duties assigned to them, either that of cooks, gardeners, tailors or sandal makers. However, they are frequently kept apart during recreation from the elder professed monks for two or three years so as not to be too quickly released from the restraints of the novitiate. The students who have entered with the expectation of being educated for the priesthood are, after their profession of the vows, kept as strictly by themselves during recreation as the novices. They may be allowed to speak with the priests only a few times a year on some great festival. They are called clerics, and are generally sent to some other monastery. When I made my profession in 1885 I was at once sent to Louisville, Kentucky, where I spent three years as a student of Latin and philosophy; then I was sent to Baltimore for one year to continue my philosophical studies; from Baltimore I was sent to West Hoboken, where I spent four years exclusively in theological studies, being ordained at the beginning of the last year of my course. Such, on the whole, is the course of clerics. During all that time we had to recreate together, go out walking together, and work together, the rest of the community being forbidden to communicate with us even by signs. We even had a separate superior who was, to a great extent, exempt from the authority of the rector, and who was called the Director of Students.

During all my career as a clerical I was puzzled for a reason why we should be thus jealously kept away from the rest of the friars. It seems

to be a device merely to keep the juniors in greater subjection and to give them the idea that their seniors enjoy liberties denied to the juniors. The proceeding is ridiculous in the extreme. The only justification is that the students are supposed to have their minds engrossed with their studies, and if they were allowed to mix with the others they might be drawn away from their studies. But there must be something specially wrong when those who are only beginning to strive for religious and Christian perfection are kept away from those who have already spent years at the same work. The fact is that the older the monks the laxer their morals, and founders have realized that it is only conducive to greater laxity to let the old sinners have anything to do with the good young students who are earnest and enthusiastic in their vocation.

I must now say a few words regarding visits to seculars on the part of ordained monks or priests. Novices or students are, of course, never allowed to leave the monastery without being under the superintendence of the superiors, and then they are permitted only to visit their relatives for some very urgent reason. Theoretically the same rules apply to the priests. They are not supposed to visit seculars except for a religious motive—to comfort the sick, to beg alms, to thank some benefactor or to please him by a courteous and polite visit. They are never supposed to visit women. Yet between what the rule supposes and what the monks do there is often a wide difference. If a monk visits seculars very often, if he pays special attention to some lady friend, single, married or widow, he is sure to be breaking his rule, and to be doing it against the wish of his superior, supposing the latter is a strict disciplinarian.

Every time a monk, even a priest, leaves the monastery to go on any visit he must go to the superior and beg permission on his knees by saying "Benedicite." The priests have practically no difficulty in getting out frequently for various purposes; the superiors have to trust them, and, on the whole, while I saw a good deal of visiting going on, I had not much occasion to believe that any harm was done. I knew of a certain superior who went out himself very frequently, and whose visits were principally to young ladies, married and unmarried, in the neighborhood. I knew this because the good ladies themselves afterwards came to confession to me. At the same time I knew of another superior who was visiting another set, but as he was so old and ugly I do not think there could have been much danger to his faith or morals in the practice. He seemed to do it merely to sip tea and to get a chance to chat and talk with the harmless lay sisters.

Saying mass and blessing with the relics was the principal duty of most priests. The mass was a considerable source of income. The faithful generally pay a dollar for a mass, which is said to be an alms, but it might as well be called by any other name. These alms, by distinction, were quite numerous, and more than enough to supply the priests every day with a motive for saying mass. Consequently in a community of only ten priests ten masses a day meant an income of at least ten dollars for one mass alone. Money for masses is a mine of wealth greater to the Roman Catholic Church than all the gold in the Klondike.